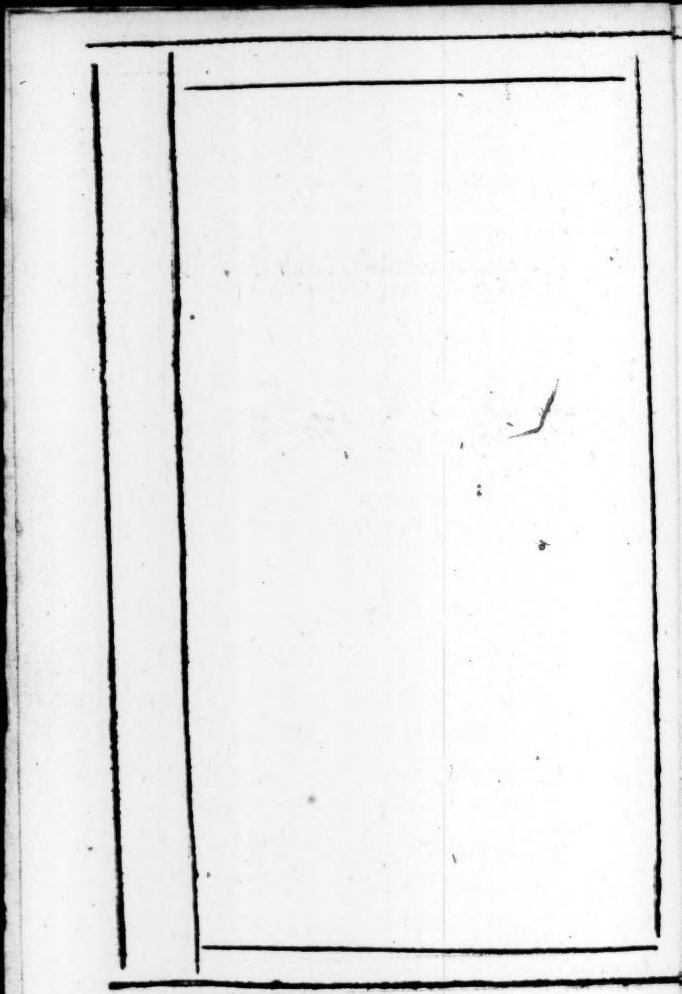
NICHODEMVS HIS GOSPEL:

By Iohn Covstvrier.



TO THE READER.

FOR as much as the most part of men learned in the holy Scriptures, and the ancient holy Fathers in their writeings, do commend such as be studious therein, for loue as wel to edify others, as also to comfort, confirme and recreate their owne minds with encrease of vertuous study, and godly liueing, I therefore vpon some consideration to do the like (although vnworthy to joine with the rest,) finding an ancient history of the Passion of our Lord IESVS CHRIST, and also of his Resurrection and Ascension, written by Nichodemus a prince of the Iewes, which came to IESVS by night, and

learned the misteryes of our fayth fron our Sauiour IESVS his owne mouth, as
Ioã. 3. c. the gospel of S. Iohn doth more plainely declare, & was present among the Iewes before Pilate, (yet not consenting to his death, but earnestly speaking against the deuise of the Iewes as much as in him lay) when they accused him to the said Pilate, being the chiefe præsident of Iury vnder the Emperour of Rome Tiberius, that then was; which history being translated into English, and by processe of time & negligence of the printers much corrupted and altered in some places, as one word sed for another, and some part of the history set too soone, which should haue beene spoken or written after, thought good for my confort, partly to auoyd idlenes, and partly to ayde the simpler sorte, amongst whome I may most aptly accompte my selfe, to reforme this same historie, and to reduce it to the principal or first truth, as neare as it might bee, not haueing the original coppy in Latin; Desireing also the gentle readers to take my paines and meaneing in good worth; for although this history bee not

adorn'd

adorn'd with like authority, as the other foure principal goſpels are, yet shal ye not finde in this hiſtory any thing that is contrary to any of the reſt; but ſuch as may be rather for the augmentation of our fayth than otherwiſe. Yet I meane not that any man should giue ſuch faithful credence vnto this hiſtory as to the other holy Goſpels, although many things may be as true as the reſt, but yet not of like authoritie, For Chriſt as S. Iohn ſayeth, did many things which the Euangeliſts wrote not: and therefore tho not of like credite, yet are they not vtterly to be refuſed, Wherefore leauing further to encomber you with any longer proceſſe, I wish you al grace, and pray for mee. Ioã. 21. 8.

Your humble orator
Iohn Warrin
Prieſt.

THE PROLOGVE.

IT befel in the nineteenth yeare of the Seignorye of Tiberius Cesar Emperour of Rome; And in the Seignorye of Herod that was the son of Herod which was King of Galilee, the 8. Kalend of April, which is the twenty fifth day of March, the fourth yeare of the son of Velom which was counsellour of Rome, And Olympias had beene afore, two hundred yeares and two. At this time Ioseph and Annas were lordes aboue al Iustices of peace mayors and Iewes. Nichodemus which was a worthy prince did write this blessed history in Hebrew, And Theodosius the Emperour did translate it out of Hebrew into Latin; And Bishop Turpin did translate it out of Latin into French. And hereafter ensueth this blessed history called. The Gospel of Nichodemus.

NICHODEMVS HIS GOSPEL.

CAPTER I.

ANNAS and Caiphas, Symeon, Datan, Damaliel, Iudas, Leuy, Nephalim, Alexander Zarius and many other Iewes came to Pilate, and accuſed our Lord IESV Chriſt in many things; and thus they ſayd. We know wel, that he is the ſon of Ioſeph the carpenter, and was borne of Mary, and thus he ſayeth. He is gods ſon, & king; and not onely that, but the Sab-

both

both day which is giuen to vs for eaſe & reſt, he breaketh and ſo he wel vndo our law, Pilate anſwered & ſaid, What is that that he hath done, & how may he breake our law? The Iewes anſwered and ſaid. We haue by our law, that no man should do worke vpon the Sabboth day: and this IESVS with his falſe crafts healeth many maladies, as blind, lame, crooked, & mezel & thus he breaketh the Sabboth day with his falſe crafts; Pilate ſaid, How may he do ſuch things by euil working? The Iewes anſwered; For he is an euil worker, & by the Prince of deuils, that is Beelzebub, he caſteth out deuils, & thus through deuils are al theſe works done by him. Pilate anſwered thus, By that ye ſay that Beelzebub is prince of deuils, is not he a deuil. It was neuer hard, afore this time that a mā might do ſuch workes by the deuil, but by the vertue of God I ſuppoſe that he doth ſuch workes, and for the commonweale he healeth al ſicke, and for his wel doing ye accuſe him. Then the Iewes anſwered, Sir we pray you, that you would cauſe him to come before you, and ye shal heare what he wil ſay. Then Pilate cal'd

a Sar-

a Sargeant, and bad him go and bring IESV thither. Then went the Sargeant, and kneeled before him, & he cast a cloth vpon the ground, that he had in his hand, and said to our Lord IESV CHRIST, Sir go vpon this clothe, for the Iustice wil speake with you. When the Iewes saw the Sargeant do such worship vnto our Lord, they cryed to Pilate, and said, Why cometh not this Sargeant forth lightly with IESV We see wel, he doth worship vnto him., as tho hee were a King, and hath cast his clothe afore him. Then Pilate called the Sargeant, and said vnto him. Why diddest thou such worship vnto him? The Sargeant answered, and said, I saw IESV come into Ierusalem vpon an asse, and there I saw folke spread clothes vpon the ground before him, and did him reuerēce, & he went thereupon; and then I saw another company of children with brāches and flowers in their hands, singing Hosanna in excelsis. Blessed be thou that cōmest in the name of our lord. Than say'd the Iewes to the Sargeant. The children of the Hebrewes singeth Hebrew, & thou art borne in Greece, how

vnder-

vnderſtandeſt thou Hebrew. The Sargeant anſwered hereto,& ſaid,I asked an Hebrew & he told it mee, Than ſayd Pilate to the Iewes, What is Hoſanna? The Iewes anſwered, It is to ſay, Make me ſafe,Lord ſaue me. Then ſaid Pilate to the Iewes, Lo your ſelues beare witnes of the words of your owne children, what hath then this Sargeant miſdone, that ye blame him thus without a cauſe ? Then ſaid Pilate to the Sargeant, Bring IESV afore mee, & looke that thou bring him, as it pleaſeth thee. Then the Sargeant went to our Lord IESV into the parler, and did reuerence and worship to him, as he had done before, and ſayd to our Lord IESV. My Lord,Pilate the high Iuſtice wil ſpeake with you. And as our Lord IESV entred into the parloure,there were Sargeants that held maces in their hands, and at the comeing in of our Lord IESV, the maces bowed downe vnto our Lord IESV, vpon which maces were images of gold after the Emperour. And when the Iewes ſaw that the maces with the images bowed downe, and did reuerence to our Lord God, then cryed

they

they out vpon them that held the maces. And when Pilate saw that, he sayd to the Iewes. Maruel ye not that the images vpon the maces, which they hold in their hands bow downe? it seemeth to mee that without reason ye cry vpon mee. Than sayd the Iewes to Pilate. We see verely that they bowed downe to him, and did reuerence vnto him. Then called Pilate the Sargeants to him and sayd to them Why let ye your maces bow downe to IESV. And the Sergeants answered, and sayd, Sir we be Paynims & Sergeants of the temple, but when IESV came in, they bowed towards him, vnknowne to vs, and did reuerence vnto him. Then said Pilate to the masters of the law. Chuse you of the most mighty men among you, and let them hold these maces, and then shal we see, if they wil bow or not, When this was done, Pilate commanded them to hold the maces surely. And thē he said, and swore by holy Cesar, if that the images on the maces bowed downe, when that IESV cometh in, that they should sore forthink it. Then said Pilate to the Sargeant, whose name was Akaria, let

out

out the Lord IESV and bring him in, as it liketh thee to bring him. Then went our Lord IESV out of the parlour and Pilate called them that held the maces, and swore by the might, & the height of holy Cesar that if the images bowed downe, when that IESV came in, he should smite of their heades. Then commanded Pilate, that IESV should be brought in. And the Sergeant brought him in, as he had done before, when that our Lord IESV entred into the parlour, the images bowed downe, and did reuerence to our Lord, like as they had done before, And when Pilate saw that, he was greatly abashed, and so rose vpon his feete, and as he was riseing vp there came a messenger from his wife whose name was Procula, and this messenger deliuered a letter to Pilate, & thus it said. Pilate be not against this righteous man, for I haue this night wonderfully dream'd of him, and by that I know wel that he is a righteous man, And when Pilate had read the letter he said to al the Iewes, Sirs, ye know wel that my wife is a Paynim, and ye know wel that she hath edifyed many of your

Mat. 27 b.

Syna-

Synagogues she sendeth to you, that she knoweth this man for a righteous man, for much tribulation and disease hath she suffred this night for him, Then said the Iewes to Pilate. Haue we not told thee that he is an euil man, and worketh by the deuils craft, for by deuils hath he thus entised thy wife.

CAPTER II.

THAN called Pilate our Lord to him, and said thus. Seest thou not that al the Iewes beare witnes against thee, and thou giuest no manner of answere. Then said our Lord IESV vnto Pilate. Euery man hath power to speake with his mouth be it good or euil, and so shal ye wel see, Then said the Iewes vnto our Lord IESVS. What shal we see. We know wel that thou wert begotten in fornication, and for thy birth did Herod slay al the children in Bethleem, and in the *Mat. 2. cd.*

countrey

countrey round about that were within two years of age: and Ioseph and Mary went into Egipt for dread of Herod, and when Herod was dead, they came againe into the citty of Nazareth. And when Pilate hard this, he said vnto the Iewes. Is this the same IESV then, whome Herod saught for to slay. And the Iewes answered and sayd, that it was hee, Then was Pilate much more perplexed than before. And so there were twelue Iewes that drew themselues together, and thus they said to Pilate, Sir we know wel that this man is not borne of fornication, for we know wel, that Ioseph wedded his mother, and so he is not borne in fornication. Then said Pilate to Annas and Caiphas. It seemeth that your words be not true, for Ioseph espoused Mary, as they say, that be of your owne folke, Then said Annas and Caiphas and other Iewes that IESV our lord was borne in fornication, and that he was an euil doer, and that his disciples were forriners and proselytes, Then spake Pilate to Annas and Caiphas and asked them what was proselytes. And they said that proselytes were pay-

Mat. 1. c.

nims children and so were his disciples; and for that say we, he is borne in fornication. Then answered the twelue men, whose names were these Lazarus, Astorius, Antonius, Iacob, Serius, Gamaliel, Isaac, Ciues, Azarius, Agrippa, Amenus, and Iudas. We say, we are not proselytes, but we are Iewes children and we say truth, that we were present when Ioseph espoused Mary. Then called Pilate, these twelue men that said thus, and he coniured them by the height of holy Cesar, if that he were not borne in fornication, that ye beare witnes, & surety, & sweare before al this people. And these twelue men, answered Pilate, and said. We haue by our law, that we ought not to sweare, for it is sin, but we wil sweare by holy Cesar if it be not as we say, we wil be culpable of death, we see wel that IESV is not borne in fornication, to bee beleeued by their word, And we say al (said the other, that he is borne in fornication, and that he is an euil worker, And thus he saith that he is gods son, and thereto a king, and yet thou wilt not beleeue vs that haue the law to keep. Then com-

manded

manded Pilate that al should go out of the parlour saue these twelue men that said, our Lord was not borne in fornication, and he commanded also that our Lord IESV should be led out vnto the one side of the parlour. Then said Pilate to these twelue men. For with cause is it that they wil bring IESVS to death, and they answered and said, that the masters of the law had him in hate, because that he healed maladies & sicknes vpon the Sabboth day. Then said Pilate, I see wel, for his good works they wil slay him. Thē wēt Pilate out of the parlour ful of heauines, & said to al the Iewes, I haue witnes, that I can find in this man no
Io.18.f. point of death. The Iewes answered, if he had neuer beene an euil doer, we had not deliuered him vnto thee, Then said Pilate to the Iewes, that there should be no man slaine but by mee. Then entred Pilate into the parlour againe, and called our Lord IESV vnto him and said, Art thou King of the Iewes? Our Lord IESV answered againe, Sayest thou that of thy selfe, or haue others said that to thee of mee. Then said Pilate; vnto our Lord

IESV Christ. Thou wotest wel that I am no IEW, but thine owne nation, the bishops and princes haue deliuered thee to mee, but I wote not, with euil thou hast done thē, if thou be King of the Iewes, tel mee. Our Lord answered him, My kingdome is not of this world, for if my kingdome were of this world, my ministers would surely striue, that I should not be deliuer'd ouer by the Iewes vnto thee, but now my kingdome is not from hence, Then answered Pilate, I see wel thou art a king thē. Then answered our Lord IESV, Thou saiest that I am a king, For this purpose was I borne, & therfore ceme I into the world, that I might beare witnes vnto the truth; Euety one that is of the truth, heareth my voice. Then said Pilate, With is truth by thy word, there is little truth in the world. Our Lord said to Pilate. Vnderstand truth, how that it is iudged on earth, of them that dwel therein. And thus said Pilate to the Iewes I take witnes both of heauen and eath, sun, and moone, that I cānot find any cause of death in this man, Then answered the Iewes, is not this a great cause, that he saieth of the tēple, that Io. 18. g.

he could destroy it, and raise it againe in three dayes. Then said Pilate, with temple is that, which he speaketh of, And the Iewes answered, that it was the temple of Salomõ, that was building forty seuen yeares, and this IESVS said, that he would destroy it, & raise it againe in three dayes. I am (said Pilate) without guilt of spilling this mans bloud: and that shal ye wel see, with wil ye do with him? The Iewes that were ful of enuy cried al with one voice. The shedding of his bloud he vpon vs, and vpon our children.

CAPTER III.

How Pilate tooke counsel of the most ancient men of the law, as bishops and others.

HEN Pilate tooke of most ancient men, Bishops and others masters of the law, & said, Sirs do not against this innocent man, for I do you to wit, that he is not worthy to dye Is not he more

worthy

worthy that healeth maladies, than he that breaketh the Sabboth day? Then said the Iewes. Ah good iudge take heede, if any man hath done a forfeit against Cesar, were he not worthy to dye, And then Pilate said vnto them, yes. Then said the Iewes, much more is he worthy that forfeiteth against God, for he said himselfe that he is gods son, for when we coniur'd him that he should tel vs, whether he were gods son or not, he denyed it not, & yet he said, that we should see the son of man, sitting at the right hand of the god head, and coming out of the clouds of heauen. And when Pilate hard this, he led our Lord IESV vnto the other part of the parlour, and said vnto him, Man I know not what I may do with thee, Then said our Lord IESV to Pilate, Moyses, and the prophets here before preached of my Passion, & of my Resurrectiō. Whē Pilate hard this he pronounced al the words of our lord to the Iewes. And anone the Iewes said to Pilate. With wouldest thou heare more of his false slāders. Then said Pilate, Take him into your Sinagogue, & iuge him there according to your law. The Iewes answer'd.

Mat. 26 f.

Mar. 14 g.

Our law commandeth that if any man ſin or treſpas againſt another man, he shal with draw himſelfe forty two dayes out of the temple, and he that ſinneth or treſpaſſeth againſt god by ſlāder, our law biddeth that he shal be ſtoned to death, And for as much as IESVS ſaieth that he shal ſit in heauen vpon the right ſide of the diuine maieſty, and that he shal come from heauen in the clouds; for this ſclaunder we wil that he be crucified. Then ſaid Pilate It is not good, that ye do this, Then Pilate looked about him, and ſaw many men and women that wept ſore, & held their countenance vpon him. Then ſaid Pilate to the Bishops of the law, I ſee wel, that much of the people wil not that this man dye. Then ſayd the maſters of the law, Good iudge we ſee wel, hee muſt dye, and for dread of worſe death, hee may not liue, What is the cauſe, that hee should dye for; The Iewes anſwered, Becauſe that he ſaid, that he is gods ſan, and therewith a king.

CHAP-

CHAPTER IIII.

How Nichodemus spake to Pilate for IESV.

NICHODEMVS spake then to Pilate who was a worthy Prince of the Iewes, and thus he said; I haue oftentimes spoken to the masters of the law, & to al the Iewes, and thus haue I said vnto them. That vngodly and vniustly they do amisse against IESV, for many glorious signes and tokens hath he wrought among vs, that neuer any of our forefathers wrought afore vs, & therfore I counsel you let him go, and do him no more harme, for if the tokens and miracles be of God, that he hath wrought, they shal endlessely endure after his dayes and if they be not of God, but by enchantment, or by some charme, they shal not endure. For Moyses that was of God shewed many signes in Egipt, which that God bad him do afore King Pharaoh, thē were there two men Iannes and Iambris *Exo. 7. b 2. Timo. b.*

the which were iuglers and witches that deceiued the people, they shewed the same signes that Moses did. But the Egiptians beleeued the tokene to be of God, and because they were not of God, they perished, and al that euer held with them. And therfore I say, let this man go, and do him no more harme, for I say of a truth, he is not worthy to dye, and peraduenture this IESVS may be a prophet sent to vs, as Moyses said to our forefathers, that our Lord God should chuse and sent a prophet of our owne natiõ, & that we should heare and beleeue him as God himselfe, And peraduenture this may be the same man that God spake this of: If this IESVS be the same man sent of God, he is come to the saluation of al mankind, so they beleeue on him truely, and vnto the condemnation of them that beleeue not aright, as our Lord God said vnto Moses, that if any man refuse that prophet and wil not heare with he shal say in my name he shal be put out of my people. Al this haue I said vnto the princes of the law. And when the Iewes hard this that Nichodemus sayd afore Pilate, they sayd

Dut. 18. c. Act. 3. d and 7. t.

Dut. 18. Ioan. 1.

thus:

thus; We see wel that thou art a disciple of IESV, and therefore thou speakest for him. Then said Nichodemus to the Iewes, Ah, then, is not this lord Pilate a disciple of IESV, that hath spoken thus for him? Is not he the high iustice vnder. Cesar the Emperour? When the Iewes hard this, then said they to Nichodemus. Ye take thou the truth of IESV, and mayest thou haue thy dwelling place with him. And then lift vp Nichodemus his hands to heauen and said God grant that I may haue part of the truth of IESV, and a dwelling place may I haue of him, God grant that it may be so as ye haue sayd.

CHAPTER. V.

How certaine Iewes shewed to Pilate the miracles that Christ had done for some of them.

AND anone there start fort Iew afore Pilate, and thus he said; My Lord Pilate, I lay sicke in my bed *Io.5.a,b*

thirthy

thirthy eight yeares, and euery day for the moſt part in peril of death, and ſo it befel that my Lord IESV came by mee, & had pitty on mee, and then he bad me take vp my bed and go into my houſe, and anone with his words I was made whole, And anone after came another Iew before Pilate, and thus he ſaid, My lord Pilate, I was
Lu. 18.f. purblind as my Lord IESV paſſed afore mee, I ſaid to him IESV thou ſon of Dauid haue mercy on mee, and he put his hands vpon mine eyes, and then I ſaw. And then another Iew that ſtood afore Pilate ſaid, S. I was mezel, and a leper, and my Lord IESV Chriſt made me whole with his
Mat. 8. a. word; After this came an aged woman afore Pilate, and ſaid, My lord Pilate I was diſeaſed with the red flux three yeares and
Mat. 9. c vpward & I did but touch the hemme of the veſture of my Lord IESV and anone I was made whole of my diſeaſe, and therfore, my Lord Pilate, haue mercy on him, & put him not to death, And when Pilate hard this, he feared, And ſtraight a great cõpany of Iewes, whome our Lord IESV, had healed, cryed al with one voice, A great Sauiour of the people is the Lord

IESV. When Pilate hard this, he said vnto Caiphas and Annas, and other masters of the law, I meruaile why youre fore fathers, princes and byshops of the law, did not heale men of their infirmities, as this mā doth; And they answered not a word thereto. And the men that our lord had healed, cryed with one voice. Our blessed Lord IESV hath wrought many diuine miracles for hee raised Lazarus frō death to life, which had lyen dead foure dayes in the earth, And our Lord IESV by the vertue of his words, reised him out of his graue, and brought him aliue amongst vs, and his sisters, & made him at the table, When Pilate hard this, he was much abashed for feare, and cryed with a loud voice to the Iewes, and said; Men, with is this, that ye wil doe, I see that without guilt, ye wil shed the bloud of him, that hath wrought nothing amisse. Then Pilate rose vp, and tooke Nichodemus to him to him, & those twelue men which said that our lord was not borne by fornication, and thus he said vnto thē; Sirs I haue great affiance in you, tel me what I shal do with him: And they said, Sir wee cannot tel, but we wil neuer

Io. 11 f.

assent

as ſent to the wil of the maſters of the law, and the other Iewes. And he ſaid vnto them, Ye know wel, that it is a cuſtome among vs to deliuer a priſoner to the people for the honour of our Sabboth, that high day of ſacrifice, & ye know wel that I haue in my priſon a notable priſoner a manſlayer, who is worthy of death, whoſe name is Barabbas, wil ye that I deliuer him or elſe IESV which is without guilt, and not worthy to dye? The princes, and the byshops, and the old men ſaid with one voice, we wil, that thou deliuer to vs Barabbas. Then ſaid Pilate, What wil ye then that I do weth IESV which is called Chriſt? Then ſaid the Iewes with an hye voice, Let hom be crucified. And ſome ſaid, if thou let him go thus, thou art not Ceſars freind ſith that he ſpeaketh this blaſphemy, that he is gods ſon, and thereto a King, for whoſoeuer ſaith that he is a King, ſpeaketh againſt Ceſar. And when that Pilate hard this, he was wondrous heauy, and thus he ſaid to the Iewes, Euery day from the beginning ye haue been contrary to them, that haue done wel to you,

Mat.27 e. Mar.15 b. Iu.23. b. Io.18.g.

and

and to him ye haue done much harme and much tormenting. Then said the Iewes. What is hee that hath done so much good for vs ? Then said Pilate, Our God which hath holpen you and deliuered you out of the hands of Egipt, which drowned your ennemyes in the deepnes of the red sea, and led you thorow the waters of the sea, as dry as vpon the land; and also in desart he rained vpon you Manna, and made water come out of the hard rocke in desart, which ye drank of, and al your beasts, & he gaue you also the ten commandements of the law, and in al these commandements he hath charged you with, ye haue beene contrary to your God, as when ye made a calfe to be your God, who would haue disinherited you and destroyed you, had not Moses your master been that praied to your God for you, for the peril that ye were in. And now ye say to mee, that I hate my king and am not his freind, if I deliuer this man IESVS, who hath cured much of your people of many infirmities, who is your King, that neuer did euil, but euer much good,

Exo.14. d. Exo.16. a. Exo.17. a. Exo.20. a.b. Exo.32. a.

When

When the Iewes hard this, they were ful of anger, and melancholly, and thus they cryed al together, & said, Out king is Cesar, Emperour of Rome, for we know wel that IESVS is no king, tho kings sought him in Bethleem, & said that they sought the king of the Iewes, and offred to him guifts, but yet is not hee therefore a king, We know wel that when Herod hard say, that they sought the king of the Iewes he would therfore haue slaine him. And so did he slay thousands of children in Bethleem, and al the country about for his sake as we told you before, When Pilate had hard this he commanded them to be stil, & then said he vnto them, A, and is this he then, whome Herod saught to slay, And the Iewes answered, & said that this was he and anone Pilate commanded water to be brought vnto him, and before them al, he washed his hands saying; I am guiltles of the spilling of this righteous mãs bloud, but the bloud of him be vpon you, & vpon you, & vpon your children. But they spake earnestly with loud voices, requiring that he might be crucifyed, and their voices preuailed, When Pilate saw that it auailed

Mat. 2. a.

Mat. 27 c.

Iu. 23 d.

not

not to speake, but that there would be more tumult, he gaue sentence that their request should be fulfilled and so he let loose vnto thē him that was laid in prison for man slaughter & insurrection, whome they required, but gaue IESVS ouer to them to do with him, with they pleased.

CHAPTER. VI.

How Pilate commanded the Jewes, that no vilaines should put Iesu Christ to his passion, but onely knights.

THEN commanded Pilate, that a great cōpany of knights should be brought afore him into his parlour. And then Pilate gaue the sentence vpō our Lord IESV CHRIST and thus he said vnto him, Thine owne people hath disproued al, that euer I haue spoken for thee, and therfore do I cōmand, that no man lay hands on him, vnles he be a knight or of gentle blood, for it is not fitting that a king should be slaine of villaines; and therfore I cōmand

that

that first he be scourged, to the pleasure of the chiefe princes, and then lift him vp on the crosse, and with him two theeues which haue been euil doers, one Dismas, and the other Gesmas, and let them be slaine by vaillaines, & let no nobles touch them; Then our Lord IESV was led out of the parlour, and the two theeues with him, and they led them into another parlour, wherein their was a pillar of white marble, and there they dispoiled our Lord IESV of his clothes, & bound him naked vnto the pillar, and there they beate him, and scourged him with yerds and whips, in so much that there was no skin left whole vpon him, And this was a pittiful sight to behold that blessed body standing naked before al the people, scorning, and sayeing thus to our Lord God in his scourgeing, Do glodly our king, for this is our first beginning, And then the masters of the law said vnto the knights. Put on our king a soft garment, & let vs crowne him for our king, And then the knights did vpō him cloth of silke, which for the abundāce of bloud was so clung to him, that at the pulling of, it was an hūdred fold more

Mat.27 d.
Mar.15. b.
Io.19.a.

paine

paine to him thā was his scourgeing. And when they had pulled of this garmēt, they did on him a red mantle of silke, and after that they set a garland of thorns vpon his head, that the thorns peirced into his braine, & so at the last they led him to the crosse, & there they crucified him between two theeues, Dismas on the right side, and Gesmas on the left, And then they put to his mouth, a spong ful of eysel and gal that he might drinke thereof, And thus that blessed Lord IESV suffred al that euer they would do vndo him. And then our Lord IESV looked vp to the father, & said thus, ô father, forgiue them for they know not what they doe. And then the knights cast lost vpon his vesture, to wit, who should haue it, And then the princes of the law with byshops and many others cryed vnto our Lord IESV, and thus they said; Thou hast healed many other, and canst not thou heale thy selfe, If thou be gods son, come downe from the crosse, and we wil beleeue in thee, And then said the knights in scorne. If thou be the king of the Iewes, deliuer now thy selfe, And then Pilate wrote a bil,

Lu 2. e. Io. 19. e. Mat. 27 d. e. Mar. 15 Lu. 23. e. Io. 19. d.

vpon

vpon which was written, IESVS Nazarenus Rex Iudeorum; that is to say IESVS of Nazareth king of the Iewes. And this was written in Hebrew, Greeke, & Latin; and this litle they put aboue his head vpon the crosse, Then Gesmas the theefe that did hang on the left side of our Lord, said thus to our Lord IESV. If thou be God, deliuer both thy selfe, & vs, Then Disinas that hung on the right side of our Lord IESV, blamed him for his words, & thus he said vnto him: It semeth by thy words, that thou dreadest not God, nor beleeuest in him, and therfore artendlesly damned, for wil thou woteſt, that wee haue deserued to suffer death, but he hath right nought forfaited nor misdone, and vndeseruedly is brought hitherto, And when Disinas had said these words, he looked vpon IESV and thus he said, Lord IESV be mindful of me when thou commest into thy kingdome, Then answered IESVS vnto him, and said, This day shalt thou be with me in paradise. And it was about the sixth houre, and there was darknes ouer al the earth vntil the ninth houre, and the son lost his light, & the veyle of the tẽple

Iu. 23. e. f.

Luc. 23. f.

was rent downe to the ground in two parts, some say, that an Angel did it with a trace of fire, And this angel said (many heareing) I am witnes of the passion of IESV Christ. After this, our Lord IESV Christ cryed with a loud voice, and said, Father into thy hands I commend my Spirit, And he bowed his head, and yeelded vp his soule vnto his father. And then the Iewes cõmanded that a knight should be brought forth whose name was Longinus, and him they made to put a speare to IESVS side. This Longinus was blind, and so the princes of the law made him to pierce our Lord side, and there came out of his side both bloud and water; and the bloud ran downe, by the spears shaft, vnto Longinus his hand, and he by aduenture wiped his eyes with his hãd, and anone he did see; And when Centurio, that was prince ouer the Iewes saw the tokens that were befalne; he glorifyed God and said, Of a truth this man was righteous and gods son indeed, and that is wel seene by the tokens that are befalne. And so al the people that were there when they saw the works of the power of our Lord, they

Io. 19. f.

Lu. 23. f.

smote their beasts vith their hands and returned.

CHAPTER. VII.

How Centurio told Pilate of the wonders that done at Christs passion; and of the fiue cloth or sindony.

AND Centurio told Pilate, al that was befallen. And when Pilate hard it, he was wondrous heauy & sorry, and for sorrow & heauines he did not eate, nor drinke that day. Then called Pilate the Iewes, and thus he said vnto them; Maruaile ye not, at the tokens that here be falne at the passion of IESV? that the sun lost his light and also the day; And the Iewes said Pilate. Sir, it was the eclypse of the sun, as we haue vnderstood of wise mē afore vs. Then said Pilate, how may it be, that the veyle of the temple is smitten a sunder and many graues opend. and the dead men rise vp from death to

life? hath the eclypse of the sun done al this. And al these tokens they say are befalne in the citty of Ierusalem, and if ye beleeue not me, ask Centurio, and them that were with him, which kept IESV. Then were these men brought forth before the Iewes, which bare witnes, and thus they said; Of a truth we saw, that at the death of IESV the earth groned, and shooke, as water doth, when it is moued, and we saw that many bodies arose from death to life, and by these tokens we beleeue that this IESVS is gods son. Then the apostles, and the holy women, that had followed our Lord IESV from Galilee, seeing what was happend, withdrew them by themselues. Lu. 23. f Ma. 27 f. Mar. 15 d.

Then Ioseph of Arimathea intended to buy a precious cloth, to enfold our Lord IESV in, when he had got grant of Pilate for to haue the body: and on this wise came Ioseph by this precious cloth; There was a knight of Capernaum, whose name was Leuy, this knight married a yong Lady, and by processe of time they had a daughter, whome they called Syndonia, and her they put to learning, so that in

proceſſe of time the grew to be a curious worker, as of clothes of gold, and clothe of ſilke, After a while, according to Gods wil, this Leuy dyed, and then his wife for the great loue wherwith she lou'd him fel into a great ſicknes, euen into a cold palſey ſo far forth, that she could not moue hand nor foote by the means whereof, she fel into ſo great pouerty that she had not to liue vpon, but by the wook of her daughters hands, And ſo it befel that neare vpon the ſame time, that our Lord IESV ſuffred this Lady ſaid to her daughter: My daughter Syndonia thou knoweſt wel that our great Sabboth day is neare, whē we muſt eate our Paſchal lamb, and on this time is the great market at Ieruſalem, therfore good daughter, go and array thy ſelfe, and take ſome of thy worke that thou haſt wrought, and buy there ſuch things as are needful for thee & mee, at this holy time. Her daughter Syndonia anſwered to her mother and ſaid; Deare mother your wil ſhal be done, but I do you to vnderſtand that I haue wrought the moſt curious cloth, that euer was made, for it fel ſo graciouſly in my work, that it is more curious

than

than I can skil; Then the Lady said to her daughter, let me see that clothe, And Syndonia shewed the cloth to her mother. And when the Lady saw the cloth, she said thus. Blessed be that Lord, that hath made thee to work such a cloth; & daughter vpō my blessing sel it to no man, vnles he tel thee what he wil do with it, And then this mayd Syndonia washed & balmed and arayed her selfe to the market, And in the market stood Ioseph of Arimathea with much people, speaking of our Lords death; And by aduenture this mayd Syndonia came before him, And Ioseph of Arimathea espyed the cloth that hanged on her arme, and asked her, if she would sel that cloth. And she answered, and said, Yes Sir. And then Ioseph asked her the price, And she said, Thirty besaunts. And Syndonia fel downe to his feete, prayeing him that he would tel her, what he would do with that cloth, And then he answered, her and said, Daughter, this day is dead an holy prophet, whome man called IESVS of Nazareth, and that holy prophet, I purpose for to bury and in fold in this cloth, therfore tel me who

made this cloth, that I haue bought of thee. And the Virgin ſaid, that she her ſelfe made it. And Ioſeph asked her name, And she ſaid Syndonia. Then ſaid Ioſeph, Now after you wil I cal this cloth, for it shal be called Syndonia; And then this maide went home to her mother, and told her how she had ſped, For her mother asked her what should be done with that cloth, And Syndonia told her that the holy Prophet, who was at that time dead, should be buried therein, And who shal bury him therein, ſaid this Lady; And Syndonia ſaid that Ioſeph of Arimathea should bury him therein; And when the Lady hard this, shee ſaid thus. Would my Lord God, and that Prophet that I had giuen that cloth to his buryeing: And anone with the word she was holer, than euer she was afore; And by and by, the Lady and her daughter fel downe to the ground on her knees and thanked our Lord God for this glorious miracle, And ſo afterward our Lord gaue them ſuch fauour, that the mother was married to a worthy duke, and her daughter was a great lady in Rome, And ſo they liued

euer

euer in the fear and seruice of our Lord. And when Ioseph of Arimathea had bought this precious cloth, being Lord and ruler euer al Pilates men (he was also a perfect good man and righteous, he was not assenting to the accusations & words of the Iewes, he wayted for the kingdome of God) he came boldly into Pilate, and asked him the body of IESVS, and Pilate granted him it. Then this Ioseph and Nichodemus tooke downe the body of IESV from off the crosse, and him they wrapped in this Syndonia, that Ioseph had bought. And they buried him in a new monumēt of Iosephs, wherein neuer man was buried before. And then the Iewes would haue slaine Ioseph, and the twelue men, who had spoken for our Lord IESV afore Pilate, and also they would haue slaine Nichodemus, and al those whome our Lord had healed of many great infirmities because they had declared afore Pilate al his good works that he had done in euery place. *Mar. 15 d. Lu 23 g.*

CHAP-

CHAPTER VIII.

How the Iewes conspired against Nichodemus and Ioseph.

THEN Nichodemus shewed himselfe to the Iewes, because he was their prince and gulde, And soone after there gathered a great multitude of Iewes together in the temple, before Nichodemus, who said thus vnto them. How may this be, that ye are entred into this holy tẽple, who haue your hands bloudy by the death of IESVS that righteous man, whõ ye haue vniustly crucified. Then answered to Nichodemus Annas and Caiphas, Simeon, and Datan, Damaliel, Iudas, Leuy, Nepthalim, and al the other Iewes, How art thou so bold to come amongst vs, who art consenting to IESVS and therfore such part, as he hath, must thou haue with him in this worle: Then answered Nichodemus and said: Amen, The peace of IESV be with me in this world, and in that other without end,

And

And the Iewes answered & said, Amen. And as Nichodemus were thus speaking came Ioseph of Arimathea among them, and said thus to the Iewes. Why be ye displeased with me, and angry, because I asked of Pilate the body of IESV? I do you also to wit, that I haue buried him in my new monument, and enfolded him in a precious clothe called Syndonia. And I say to you that ye haue wrought euil, and done sinfully, in that ye haue vniustly crucified IESV without deseruing; and also maliciously ye pierced his side with a speare: And whē the Iewes hard this they apprehended Ioseph, and cōmanded him to be kept wel, & thus they said to Ioseph. We know wel that thou art not worthy to haue a buryeing place among vs, for we shal giue thy flesh and carkasse to wild beasts and foules, and to be deuoured by dogs. Thē Ioseph spake these words vnto them. Ye be like to proud Golias: as the propher speaketh. To me belongeth vengeance, and I wil repay it, saieth God, and ye, when Pilate washed his hands & said I am not guilty of this mās blood shedding, ye answered & said, The bloud of him be

Deut. 32. e.

Ro. 12. d

Mat. 27. c.

vpon

vpon vs, and vpō our children wot it wel that frō that time forward, shal the wrath of God come vpon you, and vpon your children as ye your ſelues haue ſaid: And when the Iewes hard this they were very wroth, and put Ioſeph into a dark priſon, and shut the doore ſtrongly, and put thereto keepers. Then Annas and Caiphas, and other Byshops of the law purpoſed to aſſemble themſelues after the Sabboth day, for to ſlay Ioſeph; and when they were aſſembled they ſent to the priſon, and opend the doore, but they found not Ioſeph therein, wherfor they were ſore abashed.

CHAPTER. IX.

How one of the knights that kept the Sepulcher of our Lord, came, and told the maſters of the law that our Lord was gone into Galilee.

AND as they were in this great aſtonishment, anone they entred into their Synagogue, & amōgſt them

them came there one of the knights that kept the sepulcher, and to them he told full heauily, that our Lord IESV was not in the monument. And the masters of the law asked him, Where they had done him, And the knight answered them and said; As we kept the graue, the earth shooke, & then we saw verely that an angel descended from heauen, and rolled the stone frō the monument and set himselfe thereupō, And his face was very bright, and his vesture as white as snowe, And for the great feare we had, we lay as we were dead, Then hard we the angel say vnto the women, that came to the sepulcher feare not, nor be dismayd for I know wel that ye seeke IESV who was crucified, but I do you to wit, that he is risen, & is not here, for ye shal see him in Galilee as he said to you before, And when the princes of the law hard this, they said to the knight, Is IESV then aliue? We cannot beleeue this that ye say. Then the knight answered thē IESVS hath done many miracles, which ye haue hard and seene, and ye beleeue them not, how should you then beleeue this. But your demand is good, When ye ask.

Mat.28. a. Mar.16. b.

Mar.16 b. i.m.24.a

If IESV be aliue. Then ſaid the Iewes to the knight. We shal yeeld to you Ioſeph, if you wil rẽder IESV to vs, for we do you to wit, that Ioſeph is in Arimathea. Then ſaid the knight & we do you to wit, that IESVS is in Galilee riſen from death to life, and there they shal ſee him. And when the Iewes hard this, they had great dread and thus they ſaid among themſelues. If men heare theſe words of theſe knights they wil al beleeue in IESV; Then they aſſembled themſelues together, and gaue to the knights treaſures, and thus they ſaid to them, Go ye, and ſay to the people, as ye lay and ſlept, his diſciples came priuily by night, and ſtole the body of IESV, and if Pilate know hereof, we shal excuſe you. Thus the knights tooke this treaſure, and proclaymed as they were cõmanded & ſo their words were ſoone ſpread al abroad.

Mat. 28 c. b.

CHAPTER. X.

How three came from Galilee to Jeruſalem that ſay that they had ſeen IESV aliue.

THEN

THEN came three men, named Phinees, Abbas & Leuy from Galilee to Ierusalem, & thus they said to the princes, and to al them that were in the Synagogue, Sirs, we haue hard and seen IESV whome ye crucified; sit and speake to his disciples vpon the mount of Thabor, and there he preached to them, & said. Go and preach my name and my gospel throughout al the world, and baptise them in the name of the father, and of the son, & of the holy ghost. And whosoeuer wil beleeue; and be baptised shal be saued, and he that beleeueth not shal bee condemned. And when the princes hard that, they said to these three men. Men giue praise & worship to the Lord IESV, and let it be knowne if this be true that ye haue hard & seen: Then these men said altogether with one voice; By that Lord, that is God of Abraham, Isaac, & Iacob, we saw IESV sitting & preaching to his disciples. & if we cõceale this that we haue hard, & seene we should do great sin. And anone the Princes rose vp that held the law in their hands, and thus thus they said to thẽ; We cõiure you by the lawes of our Lord, that

Mat. 28 d.

Mar. 16 d.

that ye keepe this in secret, which ye haue said to vs of IESV, and so they gaue to these three men great treasures, and sent also three knights with them to bring them into their owne countrey, that they should no longer abide in Ierusalem.

So thē there came a great assemble of the cōmonalty to the Princes, & thus they said with great cōplaint: What tokēs are these that are befalne in Israel: Then Annas & Caiphas cōforted them & said: We ought not to beleeue the knights that kept the sepulcher, wherin IESV was laid: they told vs that they had seene an angel lift vp the stone frō the monument, & peraduenture his disciples had said so to the knights, And we know wel, that they gaue to the knights great treasures to say thus, and so they stole away his body: wherfore men ought to beleeue vs rather than the disciples, who gaue the knights great treasures to beare false witnes. Then rose vp Nichodemus, & thus he said to thē, ye haue hard, what these three mē haue said, & swarne vpon the law, that they saw IESV sit and speake vnto his disciples vpon the mount of Thabor & afterward also vpō the moūt

of

of Oliuet, whence he ascended into heauen. And ye not wel that the Scripture telleth vs, that Elias that holy prophet was taken vp into Paradise, & whē men asked his disciple Eliseus, where his father Elias was, he answered, he was taken vp into heauen: And then they supposed wel that he was taken vp by the holy Ghost, who left him somwhere on the mountaines of Israel, & therfore they said, Let vs procure some men that may go and seeke him, so they went & sought three dayes & three nights, but they could not find Elias and therfore I coūsel you to send some to seek on the mountaines of Israel, for peraduenture the holy ghost hath taken away IESV, and happely he may be found, let vs then do pennāce for the trespas we haue done: This coūsel of Nichodemus was pleasing to al the Iewes, & so they sent men to seek our Lord IESV, but they could not find him in any place: And when these men were returned they said to the Iewes: We haue sought IESV on euery hil of Israel, and on euery dale, and in euery place, but we cannot find him any where. But we haue found Ioseph in the citty of Arimathea.

4. Re. 2. b. c. d.

And

And whē the Princes hard this they were vondrous ioyful and merry, and they glorified God that Ioseph was found. And so the Iewes and maisters of the law assembled together, and deuised amonst themselues, how they might speake to Ioseph, & therfore the writ letters to this purpose Peace be with thee, and with them also that be with thee; we know wel that we haue offended against God, and against thee: And therfore father Ioseph come to vs, sit that we acknowledge our sin and tresPas, that we haue done against thee; & we merueile much of thy deliurance and taking away frō vs. We do confes that we cōspired euil counsel against thee, but God deliuered thee from vs. But peace be with thee, father Ioseph, the worship of al Israel.

CAPTER XI.

How the Iewes chose eight men that were Iosephs freinds to desire him to come to them.

When they chose eight men that were freinds to Ioseph, and said, When ye

come

come to Ioseph, salute him in peace, & do him greetings on our behalfe, and deliuer him these letters. So these men went forth to the citty of Arimathea, and when they came afore Ioseph, they saluted him, and deliuered to him the letters. And when Ioseph had read the letters, he said thus; Blessed be my Lord God, that hath couered me with his wings, and blessed also must he be that hath saued me from al mischiefes. Then Ioseph led al these men into his palace, and the next day after he tooke his horse, & rode with them into Ierusalē. And whē the Iewes & masters of the law hard of his coming they went with reuerēce towards him, & when they met him they said thus vnto him. Peace be with thy coming father Ioseph. And Ioseph answered, The peace of our Lord be to al his true people. Then the masters of the law with al the people wel com'd Ioseph: And Nichodemus led Ioseph into his house: Then the next day after, Annas & Caiphas and Nichodemus led Ioseph into the tēple, & thus they said vnto him. Father Ioseph, giue vs knowledge before God in his temple, of that we shal aske of you: Father Io-

seph, you know wel, that you buried the body of IESV: and father, you know wel, that me closed you in prison, & we could not find you therein, and therfore tel vs what befel you there. Thē Ioseph answered and said. When ye had shut me in the close prison, vpō the Sabboth day, as I was in my oraizons and prayers, the place was spred about me with an exceeding great light, as it seemed, from the foure parts of the ayer, And so I lift vp my head, & I saw my Lord IESV stand close by me, shineing with great brightnes so that for feare I fel downe to the ground. Then my blessed Lord IESV tooke me by the hand, and lift me vp from the ground, and washed my face, and kissed me, and thus he said vnto mee. Brother Ioseph thou art cleane by the water of thy faith, for thy sins are released, and forgiuen, and therfore my freind, haue not dread, but behold we, and know who I am: And so I did behold him, and said. My master Elyas? And he answered againe, and said, I am not Elyas, but I am IESVS Christ, whom thou buriedst honourabley; Then said I to him, Lord shew me thy monument, where I

buried

buried thee; And then my Lord held mee by the hand, and led me to the monumēt, and there he shewed me the precious Syndonia, wherein I wound him; And then I knew verely that he was my Lord IESV, and then I fel downe & worshiped him, and said. Blessed be thou, my Lord IESV that art come hither to visit mee, & of thy fauour hast deliuered mee, And then he tooke me by the hand, and led me to the citty of Arimathea, & then he led me into my owne palace, & said vnto me, Brother Ioseph, peace be with thee, & see that thou go not out of thy place, these forty dayes, for the Iewes wil do many iniuries to diuerse of my freinds, & now wil I go to my disciples, & speake to them of the saluatiō of the word; And whē he had spokē that word, he vanished away from mee; And whē the princes of the law, & other Iewes hard this, which Ioseph had said, they were greatly abashed, & with great feare they fel downe to the earth, and cried, sayeing. What tokens are these, that are befalne in Israel? The knights that kept the sepulcher beare witnes that they saw an angel come downe frō heauen, & that IESV was risen

from death to lite, & that he were seen in Galilee; And we know wel that IESVS was a man, and his father and mother we know wel, both Ioseph and Mary, what may we say here against it? Thē said a Iew named Leuius: I know wel the beginning of IESV for I haue bene much with him, for vpon a time as I was in the temple, in mine offrings & oraizons, euen that same time, S. Simeon tooke the child IESVS in his armes, and thus he said to him. Lord now lettest thou thy seruāt depart in peace, according to thy promise: For mine eyes haue seen thy saueing health, which thou hast prepared before the face of al people, Then said the Iewes: Let vs send for those three mē that said, they saw IESV speaking to his disciples vpon the mount of Oliuet; And so they sent for those three men, and when they were come afore thē they said; As truely as the God of heauen liues, so truely saw we IESV ascending into heauē afore al his disciples. Then answered Annas and Caiphas. Our law saieth that by the words of two or three is sufficiēt witnes, what may we say hereto, we know wel that Enoch pleased God, & was takē

vp into heauē; & the sepulcher of Moyses could neuer be found. Pilate deliuer'd to vs this IESV whome we beat with scourges, and crowned him with thornes, and afterward he was crucified, and we smote him in the side with a speare, & Ioseph buried his body in the sepulcher, who now testifieth that he is aliue: & these men also say, that they saw him ascend into heauen.

CHAPTER XII.

How Ioseph told that diuerse men which had been dead were risen againe to life, and especially of Symons two sons Garius and Leuicius.

AND then Ioseph told the princes other great miracles, that there arose vp many dead bodies out of their graues, & I know wel that some of them haue beene in Ierusalem, whome the misbeleeuers haue not seen; And we be sure that S. Symeon receiued IESVS in his armes in the temple, who *Mat. 27 f.*

was a right holy man. This Symeon had two sons, whose names were Garius and Leuicius, at whose death and buryals we were present. Go now, and search there graues, but sure I am they be not there to be found; but they be in the citty of Arimathea in prayers, and speake to no man, but keep themselues stil and quiet as tho they were indeede dead, And therfore let vs go to them with reuerence, and bring them to the temple, and when we haue coniured them, perhaps they wil tel vs some what of the resurrection of IESVS and how he arose from death to life. Then al the Iewes and masters of the law went to the graues of these two brethren, but they found. And soone after they went to the citty of Arimathea, which was forty miles distant from Ierusalem, and there they found them aliue; Then they kissed them, and led them to Ierusalem, with great worship, and led them into the Synagogue. And when they had shut the doores surely, they tooke their lawes, and coniured them by the law of Israel, and by God Adonai, if that they liu'd, and if that IESV God of Israel did raise them.

When

When Garius and Leuicius hard this, they looked vp together into heauē, And then they made signes of the holy crosse on them, and they spake and said: Giue vs parchement and ink, that we may write the things we haue hard and seene, And so they gaue then both inke and parchement, and when they were set, they wrote both on this wise.

Our Lord IESV Christ, which art the resurrection of the dead, and them that beleeue in thee, suffer vs to shew forth the secrets of thy diuine majesty, which thou diddest in hel by the vertue of thy holy crosse, for we be cōiured by thee, to speake of thee. And thou commandedst vs by thy seruant Michael the Archangel, that we should tel the secrets of thy diuine majesty, which thou diddest in hel afore thy holy resurrection.

As we were with our forefathers in the great priug depth of darknes, there appeared a great brightnes as if it had beene a beame of light from the sun, that cast a royal light vpon vs, and straight way Adam our forefather, the patriarks and prophets rose vp', and said. This

is

is the light of him that behights vs endles light; and anone Isaias with an high voice began to say. This is the light of our Father, the son of God; as I prophecyed whē I was aliue, At the first time was eased the land of Zabulon, & the land of Nephalim;
Isa. 9. 4. and at the last, the way of the sed ouer Iordan to Galilee of the gentiles was aggrauated, the people that sat in darknes saw a great light, to them that dwelt in the regiō of the shadow of death, there sprang a light. And this light was there as it had beene a star shineing alone vpon vs; and as we were in ioy & gladnes of this light, that shone vpon vs, there came to vs our Father Symeon, & thus he said to vs with
Symeon. great ioy. Glorify our Lord God IESV Christ our Sauiour, whome I receiued a child in the tēple, & tooke him in mine armes, saying thus, Lord now letteſt thou thy seruant depart in peace according to thy word: For mine eyes haue seen thy sauing health, whome thou hast prepared before the face of al people. When al the multitude of Saints that were in hel hard this, they were wondrous ioyful & merry.

And after came there another man to vs

as it

as it had been an hermite, and our father Adam asked him what he was; and he answered and said, I am the voice of a cryer in the wildernes, make ready the pathes of the Lord, for I went before the face of our Lord to make ready his wayes: and to giue knowledge of saluation to his people for the remissiō of their sins, And when I saw him come to me I was fulfilled with the holy Ghost, & thus I said, Behold the Lāb of God, behold him that taketh away the sins of the word; And him haue I baptised in floud Iordan, and vpon him I saw the holy Ghost come downe in the likenes of a doue; And then I hard a voice that came from heauen, sayeing thus. Thou art my wel beloued sō, in whome I am wel pleased. And now I come before him to you, to shew you that the son of God is come from on high to visite vs, and to giue light to them that sit in darknes, and in the shadow of death, and to guide our feet in the way of peace. When that Adam our forefather was baptised, anone he said to Seth his son; Tel to thy children Patriarks and prophets, what the angel said to thee, whē I sent thee to the gates of paradise, that thou

Iohn Baptist.

Isai. 40. a.

Lu. 1. g.

Io. 1.

Mat. 3. b

Lu. 3. d.

Lu. 1. g.

thou shouldst pray our Lord God, that he would sẽd to me by his angel, of the fruite of life, and also of the oyle of mercy, to anoint my members such time as I was
Seth. grieued with much sicknes. Then Seth start vp, and said with a loud voice; As I was at the gates of paradise, prayeing our Lord God for the oyle of mercy, our Lord sent Michael his Archangel, who said thus vnto mee: I am sent by our Lord to thee, being ordained ouer mankind; I tel thee Seth, thou man of God, weep not, neither pray farther for the oyle of mercy, to anoint Adam thy father, for in no wise canst thou haue any thereof, vntil the latter dayes when fiue thousand one hundred, ninety and nine yeares be fulfilled, then shal the most loueing son of God IESVS Christ, come into the world, and shal raise vp the body of Adam thy father; and many bodies of Saincts, And the same Christ shal be baptised in floud Iordan, & then shal he anoint with the oyle of mercy, as many as beleeue in him; and this oyle of mercy shal be giuen from generation to generation of them that shal be baptised of water, and the holy Ghost

into

into life euerlasting; then shal Christ, the son of the liueing God go downe into hel, and lead thy father into paradise, to the tree of his mercy; When the patriarks and prophets hard this that Seth had sayd, they made great ioy and gladnes. And whiles they made this great ioy, Sathan the prince of hel and authour of death, sayd to the master of tormentry; Make thee ready to receiue IESV Christ who gloryeth himselfe to be the son of almighty God, and yet he is a man that feareth death, for he said, My soule is heauy vnto death; and this IESVS hath wrought many sorrowes and euils against mee, for whome I had made blind, crooked, lame and lepers, them hath he made whole by his word; and also the dead, that I brought to thee, hath he raised to life. Then the prince of tormentry answered to Satan, What is he that is so mighty by his word, and thou sayest that he is a man that feareth death, al that euer were mighty on earth, thou hast brought into my bonds; and if he be thus mighty in manhood, as thou sayest, then is he surely so mighty in diuinity, that we shal neuer

withstand him; and tho he said, that he feared death, yet I tel thee, he wil deceiue thee, and ouercome thee as al times. Then replyed Satan to the master of the tormẽtry, and said; Why fearest thou to receiue mine aduersary and thine? I haue set the Iewes against him, and I haue made ready the rods, wherewith he shal be scourged; and I haue prepared the crosse, whereupõ he shal be crucified, & the nayles to fasten him thereto; and I haue mingled a drink of ayzel and gal that he shal drinke: and I assure thee, he shal bee dead anone, and I wil bring him readily vnto thee: Then answered the prince of tormentry, Is not this he, who by his might, hath taken frõ me, those which were dead? What hopest thou he may be, that doth such masteries by his word? I feare much, that this was hee that tooke away Lazarus from mee, & raised him that had been dead three dayes, whome I held bound in my prison, and him he restored to life by his word; Then answered Satan and said, I do thee to wit, that he is the same IESV. And when the prince of tormentry hard this, he said to Satan, I coniure thee by thy Power, and

mine,

mine, that thou bring him not here to mee. For when I hard the commandemēt of his word, I trembled and shooke for feare, & al the fiends with mee, so that we could not detaine Lazarus, but he did flee from vs as swift as an eagle, out of the bounds we had him in: & the eath, wherein he lay dead opend, and yeelded him vp guicke, Thinkest thou Satan to hold such a Lord, that tooke his seruāt from vs, maugre vs al, by vertue of his word; wot thou wel this, without doubt, if thou bring him hither, who is so mighty to saue al mankind, he wil put vs hence, Satan, & al those that be shut in our prison, restreined by their sin in our bounds, by him they shal be deliuered, and carried into euerlasting life. And soone after that they had thus spoken together, there came a voice of the holy Ghost as it had been thunder, & thus he said; Ye Princes, vnclose your gates, & be ye lift vp ye euerlasting doores, that the king of glory may come in; and when the prince of hel, hard this voice, he said to Satan, Go hence from vs, if thou be mighty to fight, go fight with him that is king of glory, and so Hel threw Satan from him, Psal. 23.

and

and then he ſaid to his fel Sergeants, Shut mightily your gates with iron bars, and fight ſtrongly,& withſtand him valiantly, that the king of bliſſe come not herein, & that our ſtrong hold be not taken from vs, and we to be put into endles ſorrow, And when the Saints hard this, they ſaid with a loud voice to the deuils, and to the prince of tormentry, O wretches vndo your gates, and let the king of glory come in. Then ſaid Dauid the prophet, Prophecied I not, when I was liueing on earth, and ſaid thus, This is the day which our Lord hath made, let vs be merry and ioyful therein; And after him ſaid Iſaias to al the Saints: Said I not when I was liueing? That the dead ſhould liue againe, and the ſlayne ſhould riſe againe awake therfore, and praiſe ye that remaine in the duſt, Then ſpake Daniel; Said I not that many of them, that ſleep in the durſt of the earth ſhould awake to life againe. And anone Hoſeas ſaid; Spake not the holy Ghoſt by me to death & hel ſayeing. O death I wil be thy death, O hel I wil be thy ſting: where is now your pride,

Pſ.23.

Pſ.117.

Iſ.26.d.

Dan.12 a.

Hoſ.13.d

O

O death and hel? where is now your victory? When the Saints had hard these words, they said al at once to the prince of hel. Open your gates ô wretches, for ye be taken and bound, and may not help your selues then came the voice the second time sayeing thus, Open your gates, ô ye princes, and ye euerlasting doores be ye opened, and the king of glory wil come in. And when that hel hard this voice come wice, he answered vnaduisedly thus. Who is this king of glory, Then answered Dauid, sayeing thus, I know wel that voice to be of the holy Ghost, for I prophecyed it before, and now I saw to thee hel, Our Lord strong and mighty, a Lord mighty in battle, yea the Lord of powers, he is the king of glory: And he looked downe from heauen to earth, to heare the lamentations of the prisoners, and to loose out the children of the slaine; and therfore thou vncleane shinking sink, vndo thy gates, that the king of blesse may come in; And as Dauid had said this to hel, there came vpon them the glorious desired king of blis in forme Psa. 23.

of

of man, and illuminated al the darknes of hel, with the glorious brightnes of his shineing face, and al the gates and closures of iron bars and bolts, al to burst at his holy comeing, and al the fiends made him way
Ps.106. to passe, And when the Saints saw IESVS our Sauiour comeing with angels, they were abashed through there great ioy, so that they durst not speake but with glad & soft hearts they said thus. Our Lord God and Sauiour thou art come to vs, king of glory, to deliuer vs out of the bounds, of these false vniust fellons, and blessed be thy name, for we see thy glorious face & we shal be made whole. Then came out
Ps.23.79. Ps.106. Lord IESVS, and brast al the bonds asunder, wherwith we were bound, and commanded that we should be deliuered out of al anguishes, from that time foreward euen for euer. And when the prince of hel and al his fiends saw the great brightnes, they had then great sorrow and dread, Then ten princes of hel rose vp from their seats with horrible roring and cryeing, & said thus with great lamentatiō. Oh IESV, how be we ouercome by thee? what man art thou that getteſt so thy requeſt of God,

vnknowne

vnkno vne to vs? What art thou that breakeſt al our powre? who art thou, that art ſo great, and appeareſt ſo little on earth? what art thou that wert ſo meeke and lowly on earth, & now art a princely champion in forme of a man? that wer't dead, but now liueſt king of glory? And now al creatures tremble & quake by thy croſſe, and by thy death, who wert buried in a ſepulcher and art deſcended to vs; Al liueing creatures tremble and quake at thy death, and al the foure elements shewed their tokens; and now haſt thou deliuered al them that were dead and diſtreſſed, and freed frō miſerie al our fel captiues. What art thou that haſt deliuered thē that were diſtreined here amonſt vs for their ſin, and haſt called them backe to their firſt franchesſe? What art thou that giueſt light to them that are blind by the brightnes of thy godhead, And then al that were in hel cried with one voice, and ſaid, Ah, what art thou, that art ſo mighty a man, and ſo cleare in maieſty, shineing without blame, and cleane from earthly ſin? what art thou that entreſt into our region without dread? and feareſt no point of

tormẽting, but takeſt from vs al thoſe that were ſtrained in our bonds. Peraduenture thou art that IESV of whome our great prince ſaid to Satan, that thou ſhouldeſt gaine to thy ſelfe al the power of the world by the death of thy croſſe, Then our Lord IESV Chriſt tooke Satan, and bound him, and deliuered him vnto Hel the prince of Tormentry. Then the prince of hel beheld Satan, ſayeing this to him, Ah thou prince of perdition, three headed Beelzebub, lyer againſt the angels of God, why haſt thou done this deede? what a diſpoyling haſt thou got vs? what harme diddeſt thou vnto vs, when thou cauſedſt the king of glory to be crucified, Ah thou falſe Satan, thou knoweſt not what thou haſt done? for this IESV hath lightned al the darknes of death, with the clerenes of his diuinity; and hath now broken al the gates of our deep priſons, & looſed al that were therein, and they that were in our tormentry ſcorne vs, and by their prayers we shal hereafter be ouercome, who neuer hitherto durſt ſpeake one word againſt vs. Now are they filled ful of maruelous ioy, by the praiſeing

seing of their Lord God; Ah prince of al wickednes, and father of fellonies, why hast thou done this? how durst thou giue vp such a Lord to be crucified? now al those that were in despaire from the beginning, vnto this time, are in health and endles life, and we shal neuer heare there grutching, groaning and weeping, Ah fel Satan al the riches thou hast got by thine apple in paradise, thou hast now lost by the tree of the crosse: and al thy ioy is perished, for as much as thou hast crucified him that was against thee, and wot thou wel, thou shalt suffer torments endlesly in thy horrible prison. Ah false Satan author of death, and father of pride, thou shouldest first haue enquired into his cause, if he had beene worthy of death; and if thou hadst found no cause of death in him, thou shouldest haue left him aliue; But thou foundest no fault nor cause to crucify him, & because thou wert so hardy to crucify him, thou art the cause that he is entred into our region; and wottest thou what thou hast done? thou hast euer made vs al forlorne, and we wretche-

shal dwel alone in tormentry euerlasting. And as hel spake this came thing of blisse, and thus he said to hel and Satan. Satan prince of hel thy portion shal be eternally to dwel here, in stead of Adam, and his children and al my righteous people. And then our blessed Lord held forth his right hand and said; Come to me my holy ones, and al that haue my image & my likenes, who were condemned to death by the fruite of the apple, & now it shal wel appeare that the deuil is damned by the tree of the crosse; And anone al the Saints assembled themselues together vnder our Lords hand. Then our Lord tooke Adam by the right hand, and said thus to him. My peace be with thee, and al my righteous children, and al mine elect Saintes. Then our foretather Adā fel on his knees, afore our blessed Lord, weeping for ioy, & thus he said; Lord I wil magnify thee for thou
Psa.29. hast taken me, and hast not suffred mine enemies to triumph ouer me; My Lord God I haue cried vnto thee and thou hast heard mee, Lord thou hast brought my soule from hel, thou hast saued me from them that went downe into the lake, sing

vnto

vnto the Lord, ye that be his Saints, and giue praise for a remembrance of his holines, Then al the Saints fel downe vnto our Lords feete, saying of with one voice to our Lord God, Thou art come to vs redeemer of the world, Blessed be thy name, as thou hast shewed to vs by thy holy lawes, and by thy holy prophets, thou hast now redeemed vs by thy holy crosse, and thou art come downe to vs by thy sacred vertue, to deliuer vs from death, and from the horrible paines of hel. And then our blessed Lord lift vp his hand, and made the signe of the holy crosse vpon Adam, and vpon his holy Saintes; and so he tooke Adam by the right hand, & ascended out of hel into the ayre, and al the Saints followed him, Then king Dauid said with a loud voice, Sing to our Lord God a new song, for he hath wrought marueious things. *Psal.97.* Then after Dauid said Micheas. What God is that, who is like thee o Lord, who takest away iniquity, and forgiuest the sin of the remnant of thine inheritance, *Mich.7. d.* After him said Abacuc. Thou art come forth to the saluation of thy humble people. *Abac.3 c.* And then after him said al the Saints,

Psa. 87. O Lord God our Sauiour, blessed be thou
Psa. 99 that comest in the name of the Lord, for thou art both ioy, and blisse vnto al thy Saints, Alleluya. Praise our Lord al ye his Saints, and they that feare God both smal and great, for our Lord God almighty shal
Apo. 15 ab. reigne ouer vs, let vs reioice and be glad and giue him praise, Alleluya. And then al the prophets pronounced al their prophecies, which they had spoken very pleasing to our Lord God.

And then our Lord tooke Adā our forefather, by the hand, and al his holy Saints with him, & them he deliuer'd to Michael his Archangel, & he led thē into paradise, where is endles ioy. And when they were entred into paradise, there came towards thē two men of great age. And the Saints asked them what they were, and how it came to pas that they were there bodily, and had not been with them in hel. Then
Gen. 5. c. one of them answered & said, I am Enoch who by the word of God was translated hither, & he that is with me here is Elyas
4 Reg. 2. b. the Thisbite, who was brought hither in a burning chariot, and suffred not death; but we are kept to the comeing of Antichrist

to

to fight with him with words and tokens of our Lord God. And of him we shal be slaine in the citty of Ierusalem, and three dayes and an halfe after we shal rise from death to life, and be taken vp into the skyes; And as Enoch told this vnto the Saintes, there came to them a man beareing vpon him the signe of the holy crosse; And when al the Saintes saw him, they said vnto him, Who majest thou bee, that hast vpon thee the likenes of a theefe, and yet bearest the signe of the holy crosse; Then this man answered vnto them and said; Ye say truely, I was inded a theefe, many cursed deeds did I on earth, and therefore the Iewes crucified me with our Lord IESV; And when I saw the moueings of the elements at his passion, I beleeued that he was the Sauiour of the world, makers of al creatures, and almighty king. Then praied I to him, Lord haue me in mind, when thou comest into thy kingdome; and anone the Lord blessed for euer hard my prayer, and sayd vnto mee, This day shalt thou bee with me in paradise, Then tooke he the signe of the holy crosse, and said vnto me, Beare this signe

5. Luc 23 f

with

with thee, and go into paradise; And if the angel which is keeper of paradise, wil not suffer thee to enter; shew him the signe of the crosse, and say to him. IESVS Christ who was now crucified, sent me vnto thee; And when I had said this to the angel, immediately he opend the gates, and led me into paradise, and set me on the right side, sayeing thus vnto mee; Suffer, and hold thee here yet a little while; for Adam father of al mankind with al his children the freinds of God, shal come hither by the vertue of Christs passion. And when the holy Saints, patriarks, and prophets, had hard these words of this theefe; they said al with one voice; Blessed be our Lord God almighty, father of endles mercy, that hath giuen sush grace to sinners, and hath brought vs to the ioyes of paradise, into the pasture of delights, and to endles ioy. Amen.

These are the holy secrets of diuinity, that we haue seene I Garius, and my brother Leucius, but our Lord God wil suffer vs no longer to tel and shew vnto you the secrets of his diuinity. For S. Michael the archangel said vnto vs; rise, go

into

into the citty of Ierusalem, and be there in praiers; & glorify the holy resurrection of our Lord IESV Christ, with your brethren that rose with him speake to no person, but be as dumb vnto the time that our Lord shal suffer you to shew the secrets of his diuinity. And so the holy archangel commanded vs to go to floud Iordan to a place there, where were many that are risen with vs in witnes of the resurrection of our Lord IESV Christ: and there we should be baptised each of vs receiueing white stoles; and we haue grant of our Lord to be in Ierusalem and hold the holy Pask with our freinds And thus S. Michael commaunded vs, that we should be in orysons in the citty of Arimathea, and that we should shew to you these holy secrets. And therfore giue praises to your Lord God, and acknowledg your default, and so pennance, that he may haue mercy vpon you; Now peace be with you of our Lord IESVS Christ, who is Sauiour of vs all. Amen. And when this scripture was thus writte Garius and Leuicius rose vp. And so Garius deliuered the byll that he had written

into the hands of Annas and Caiphas and Gamaliel: And Leuicius gaue vp that which he had written into the hands of Nichodemus and Ioseph of Arimathea. And then they vanished out of sight, and were no more seene. Both the bylls were al as of one hand, as tho one man had writ them both: and there was not in the one, one letter more than in the other.

CHAPTER XIII.

How Nichodemus and Ioseph told Pilate al that these two men had said: and how Pilate treated with the Princes of the law.

AND when the Iewes and masters of the law, had read these bils and vnderstood them, they were greatly abashed, and ashamed and then they said amongst themselues. Certainely IESV was Gods son, and blessed must he be for euer, for al things beare witnes thereof; oh what wondeaful

things

things are befalne in Israel? And soone after they went out of the temple, Then Nichodemus and Ioseph of Arimathea told al these things vnto Pilate then Pilate did write downe al that had happened concerning IESVS, and what the Iewes had said of him; and al these meruailes did Pilate put into his bookes. After this Pilate entred in among the Iewes; and before him assembled al the masters of the law princes and byshops; Then Pilate commanded, the gates and doores to be shut, and then he said vnto them. Men and brethren, it is giuen me to wete, that ye haue among you a strang story of great scripture, which I desire to see, and therfore I charg you that it be brought into my presence. And when it was brough before him, then said he to them al, I adiure you by the vertue of our Lord, who is father and maker of al things that yè conceale no counsel, but declare the very truth. Ye know by the Scriptures here written, that IESV whome ye crucified is verely Gods son, and so it behoued him to come into this world to saue mankind. And

ther-

therfore I charg you that you tel me what time Christ should come by your Scripture. When Annas and Caiphas were thus adiured they charged and commanded that al should go out of the temple, saue Pilate, and them two, And then said they to Pilate; Good Iudge thou hast so assured vs, that we must needs shew to thee the truth of this matter, whereof thou hast enquired. Syr, vnto the time that we had crucified IESV, we knew not that he was Gods son, but we supposed that the vertues which he wrought, had been done by some charme or magicke; then assembled we into this temple, and here we did rehearse and examine al the vertues that he had wrought; And there were many of our linage that said, they had seene IESV after his passion, and hard him speake to his disciples: and they sayd, they saw him ascend into heauen; and we saw two men, whome IESVS had raised from death to life, who told vs many miracles which IESVS had done at his death, and after; and that may we vnderstand by the scriptures, which we hold in our hands. But our custome is to reuerence the historyes

which haue beene heretofore in our Synagogues and so we find by witnes of God in the First booke; where it is writtē that S. Michael the archangel, said to Seth the third son of Adam; O Seth thou man of God, weep not, neither pray for the oyle of mercy to annoint thy father Adam for the griefes of his body, for thou canst in no wise get any thereof, vntil the latter dayes when fiue thousand, two hundred yeares, except one are fulfilled; then shal come the most loueing son of God, Christ, to raise vp the body of Adam, and many mo from the deade, and that same Christ shal be baptised in floud Iordan, and he shal anoint al them that beleeue in him with the oyle of mercy, and that oyle of mercy shall be from age to age, to them that shal be borne againe of water and the holy ghost, into euerlasting life. Then shal Christ, the son of the liueing God come downe, and bring thy father into paradise, to the tree of his mercy. Al this S. Michael spake vnto Seth. And yet we (said Annas & Caiphas) do looke for his comeing. And we read that the God of Israel said vnto Moses,

and

& commanded him that he should make an ark of Shittim wood, whose length should be two cubits and an halfe, and the breadth, one cubit and an halfe, and the heigh also one cubit and an halfe; and by these fiue cubits we vnderstand the old testament; that when fiue thousand and two hundred yeares, one excepted are accomplished, then shal IESVS Christ the son of God come into the Ark, that is the womb of the virgin Mary, Thus our Scripture beareth witnes of him, that shal be the son of God, and the king of the people of Israel, But after the passion of IESV, we and our princes marueled of the tokens and works that were done by him, and so we looked on our historyes, and counted the whole linage downe to Ioseph, and the lineage of Mary mother of IESVS, and wee haue found, that from the time that God made the world, and Adam the first man, vnto Noahs floud, are two thousand two hundred, forthy two yeares, and from the floud vnto Abraham, are nine hundred forty and two yeares; and from Abraham vnto Dauid are nine hundred

foure score and sixe; and from Dauid vnto the transmigration, foure hundred foure score and foure; and from the transmigration, vnto the Incarnation of

I E S V
Christ are
fiue hundred
forty fiue

And thus the total account is fiue thousand, one hundred, ninety, nine. Al these things did Pilate commit to writeing that

they might be
read of those that
should come after.